

Light:

A Journal of Psychological, Occult, and Mystical Research.

"WHATEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

"LIGHT! MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

I am again doing what servants call "cleaning up." And I am sorry to say that I do not feel very equal to the task, for I am ill and the work is heavy. I ask, as those do who address the House of Commons for the first time, for consideration. I have now addressed my readers for a long time, and I know their kindness. My remarks shall be of the nature of a running comment.

A correspondent writes from Bury St. Edmund's to ask many questions as to my advice to inquirers. I can reply only briefly. As to positive and negative sitters in a circle one may use the terms masculine and feminine, remembering only that there are masculine women and feminine men. My correspondent asks why a séance should be conducted in subdued light. Because light acts as a deterrent and often paralyses the force. Why should a photographer develop his picture in a dark room? The effect of the eye is much the same. I have seen a chair creeping gradually up to the table at which we were sitting from a distant corner of the room. A direct look at it seemed at once to stop it. A side glance from the corner of the eye enabled me to watch its movements.

The advice as to resisting attempts to entrance any member of the circle are intended only to prevent the intrusion of spirits who may be unwelcome. Experience shows that many spirits frequent circles, and it is not always certain that they are desirable acquaintances. It is so in the world, and we are only spirits in the body. If we all kept open house we should meet some persons that we would rather avoid. The fact is that until we know more about these subjects, and can act on rule, experiments will always be risky, and a large acquaintance with the matter leads me to say that they should be conducted with caution. They will lead (as my judgment goes) to great discoveries in the future, to results that will be of the greatest benefit to mankind, but that does not justify the uninformed public in trying experiments as a child does with a quib.

I see, too, that the public mind is being awakened to the possibilities of hypnotism. I have dealt with them before and a longer acquaintance with the subject does not modify my opinion. I reprint this short note on what Dr. Liébault said at the Eyraud trial. He talked for four hours and more, and he might have profitably talked a quarter of the time. But he knows what he is saying and he pointed out very clearly what the possibilities are in this unknown science. I should apologise to

the-shade of Mesmer for saying "unknown" were it not that I believe that since he went from us the race has so developed in sensitiveness that he would be much surprised at the results that his modern successors can obtain. If our men of science would bow down their great minds to the study of these subjects their trained intellects might, if they were unprejudiced, do really serviceable work. This is the extract which I think worth reproducing. I am sorry to say that I cannot acknowledge the source from which it came to me. An anonymous correspondent forwarded it:—

A murder trial has just been concluded in France which is remarkable for the defence set up for one of the guilty parties. It was that she was hypnotised into doing what she did by her accomplice. The evidence given by one of the doctors called on her behalf was very startling, not so much as to what she had done as to what had been done by other hypnotised persons. It is clear that if this gentleman's statements are correct, and we see no reason to doubt their genuine character, there is given to some persons a power which is of a most dangerous nature, and under which persons of certain temperaments may be caused to do things which in their normal state they would abhor. It seems to us that steps should be taken by a competent commission to ascertain what truth there is in all this. If it be true—while it is, of course, impossible to get rid of the power—its exercise, except under certain well-regulated conditions, ought to be forbidden under heavy penalties. We can conceive it to be quite possible that such a power may be beneficially exercised; on the other hand, it is one which may be used for bad ends, and it is against such a use that society needs to be guarded.

"Psyche" is dead in England and gone to Jerusalem, I where "no printing is allowed." How it is to appear there is a problem. Palestine, we are told in the valedictory, is "the heart centre of the physical world," and yet they don't print there. Is not this a little impractical?

A correspondent writes me that she has once recognised a materialised form at Mr. Husk's séance whom she had known in his lifetime on earth. She gives me a detailed account of his appearance. But what I still want to know is this. Suppose for purposes of argument that a living and animated apparition of my friend is shown to me under conditions of which I know little or nothing, what real and substantial proof have I that it is himself? In the light of recent evidence I think that question wants an answer better than it has yet received.

I permit myself to use in this column the following interesting case:—

SIR,—I send you enclosed some coincidences, also an account of an apparition of a dying person to his daughter, hoping that they may be interesting to readers of "LIGHT" should you think them worthy of insertion. I can vouch for the truth of all, and will ask my friend, Miss R., to subjoin her signature to this letter, to verify the accuracy of the narrative. We neither of us wish, however, that our names in full should be published. In the article, "Psychical Problems," you ask if the strange faculty of second sight is confined to Keltic nations. I once asked a Russian friend if it were known in Russia. She replied that the gift was not so very rare there. The seer, she said, usually saw the face of the doomed person covered with a mask, which is slightly different to the experience of the Scotch seers, who see a winding sheet by degrees enveloping the whole form. The lady added that a young lad had in this

manner foretold the death of the late Czar, Alexander II., and was put in prison for his pains.

Villa Righetti,
Locarno, Canton Tessin, Suisse.
December 8th, 1890.

M. E. G.*

P.S.—I wish to certify that the account given above of the apparition of my father is perfectly correct.

Locarno, December 8th, 1890.

S. R.*

P.S.—In reply to Mr. Hawkins Simpson's query in the present issue of "LIGHT"—there is an interesting account of the spirit body freeing itself from the physical body in "The Hidden Way Across the Threshold," by Dr. J. C. Street.

M. E. G.

A recent apparition of a father to his daughter at the moment of passing away.

Fra morti e vivi tende l'ali amor.

A. Pioda.

My friend, Miss R., lately lost her father after a very short illness. She related to me the following occurrence: She and her brother were sitting downstairs in the library, which opened off a small vestibule. The young man, from time to time, ran up to his father's room to obtain news of the sufferer. Whilst alone on one of these occasions she heard a voice whispering rapidly, "Silvia, Silvia, je m'en vais! je suis si léger, léger, léger!" and felt at the same moment as if enfolded in loving arms. At two distinct intervals she felt this warm and consoling embrace.

When her brother returned she did not at once mention this to him, as she was still trembling under the great emotion it caused.

She then became aware of a tall, bright figure, though so veiled that she could only distinguish the outlines of the form of a man, which entered through the glass doors of a small bureau erected in the vestibule. It seated itself in a chair, and seemed to bend its head over some papers that lay on the desk before it. She said to her brother, "I see a shadow." He, however, saw nothing. Almost immediately afterwards he again went upstairs to ask for further tidings of the sick man, returning instantly to give his sorrow-stricken sister the news that their father, who for some time had been lying in an unconscious state, had passed away a few minutes before.

M. E. G.

Now that our collection of Coincidences have stretched out so far, perhaps the time has come to ask what they mean. A mathematician would be likely to say that the doctrine of chances will explain them. Will it? A Spiritualist, having found a *vera causa* for the explanation of many problems, will apply it to these. What is the real solution? For we shall do no good until we build up our beliefs on a solid foundation of observed fact. I am so accustomed to deny the use of a fact divorced from its surroundings that I can afford to insist now on the use of a fact for the purposes of foundation on which to build. What do these curious Coincidences mean? Are they accidental? If one went on living long enough in this world, would one's life contain enough of them to justify the belief that one was the sport of fate or lived in a place where affairs were on in a kind of cycle from which escape was impossible? Are we puppets? Can we help ourselves? Can invisible beings help us? These are questions that are not so easily answered as they seem to be at first sight.

It is to such problems—the most important that can engage the attention—that we invite the minds of our readers. For think how little we know and how much we talk. A man in Germany tells us that collective hallucination will explain all that we see and know. Another form of hallucination is imported into England, and plain men are puzzled to know whether the German or English specific is to be relied on. What is really required is that people should take their ideas apiece and see what they mean. In these matters it is idle to juggle with words, and people have been doing it far too much. Instead of telling us that there is probably no truth in what I, who have lived twenty years in the midst of Spiritualism, know to be absolutely true, critics had better look into these things for themselves. And Spiritualists might be advised also to look into their beliefs and see what they really mean.

*These names are in my possession, and, by request, are not published.

Mr. Sinnett writes to the "Times," *apropos* of Mr. Huxley and the Salvation Army. What Mr. Sinnett writes is always worth attention, and I mean no sort of discourtesy to him by saying that what Mr. Huxley thinks worth saying commands even greater attention. I should not think it worth while to pay any heed to a discussion whether a posture-mongering "General" should or should not be entrusted with a million of money for the purpose of doing what he pleases with it, were it not that Mr. Sinnett, who knows of these things, says that "no Papacy need be feared" (is there any more arrogant Pope than Mr. Booth?) "where there is self-denial." That surprises me much, for history teaches that the most perfect organisation that the world has seen is full of self-denial and self-sacrifice, short of denying self and sacrificing power. As I am at present advised, I would not entrust one penny to a fanatical body that would use it for its own ends, which seem to me to be hardly as good as its authors would have us believe. But that is my private opinion. "To reform the drunkard and the loafer" is good. Many have tried it. Does the Salvation Army want £1,000,000 to make one more failure?

If I am not very much mistaken we are in an epoch of perverted ideas, and I do not feel sure myself whether an examination of them is not the best exercise that anyone can indulge in. All around and about us people are speculating and talking. There is no theory too airy to be ventilated. There is also no theory too ancient but it must show cause for its existence. All comes into court. Liébault talked five hours about hypnotism in court and proved nothing. All he did was to warn people that this new thing might be put to bad uses. So all things may. A man, I suppose, might kill himself by eating bread. But that does not show that bread is unwholesome.

CRYSTAL AND METALS.

From far distant Toowoomba, Queensland, we have the following, addressed to the Editor of "LIGHT." Abridged, in regard of space, it reads thus:—

DEAR SIR,—The enclosed, which I have clipped from the "Queenslander," of November 15th, I thought might be of interest to you. The "Queenslander" is a weekly paper published in Brisbane. The writer, "James Sewell," has been a water-finder with the divining-rod for many years past, and can also locate minerals. I am sorry I should have sent away the issue containing his introductory letter before I decided to send you enclosed.

Mr. Palethorpe, member of a business firm in this town, is a very successful water-finder, and can even locate it without the rod. Through his acquaintance with Mr. James Sewell he found he possessed the power. His gift is largely availed of by residents and settlers for long distances around, and brings him in a good income. J. BOWRING SLOMAN.

Sir,—In continuation of my first letter, the results of some experiments will now be given, showing the effect of a crystal on each of these metals when the metal to be examined rests on it and is placed level, or nearly so, and pointed in a certain direction for each metal. Every metal as yet examined has a point of the compass, towards which, if a crystal is pointed, on which a piece of the metal to be examined rests, a current of electricity will be projected. This may be called its magnetic line. Of the four metals to be tried, the line for gold is east, silver south, copper west, and iron north. If the weather is stormy a strong earth current often rises and stops the action of the crystal, but this can be prevented in the case of iron by placing the crystal on glass, and for the other three metals by resting it on a piece of clean iron. The presence of this earth current can be easily felt if, when the crystal carrying a piece of metal rests on iron and is placed on the proper line, a solution of bluestone is placed on the east side of the iron; a copper wire inserted in this will draw off the electricity.

Gold placed on a crystal pointing east will project a current east; tin placed east of this on same level will turn the current south; placed below the level the current will be turned north; above it, or on any other side, it will have no effect. Silver placed east of the point of the crystal bearing gold on the same level or below it will not change

the course of the electricity, but it has the curious effect of protecting it from the action of tin, which cannot then refract it in any way. If another crystal be now placed east of the silver it will arrest the current from the gold, and if a piece of common salt be put on the north side of the second crystal it will draw the current from it, and a copper wire in contact with the salt will conduct the electricity in any direction.

Silver on crystal pointing south will throw a current south; this can be traced through the air for a great distance, but cannot be turned in any way of which I have knowledge; but if a piece of gold is placed south of the crystal, and water on the north, the latter will then absorb the electricity, whence it may be drawn by a silver wire, and by that conveyed in any direction.

Copper placed on crystal will throw a current west. If water is put on the south side of this crystal it will so influence the current that tin placed west in its path will absorb it, and if an iron wire be connected with the tin the electricity can be led in any way. If water is put west of the point of the crystal it will refract it to a right angle from its course, causing it to rise upwards. If zinc is put above the water it will send the current again on a horizontal line to the south-east; but if another crystal is now placed upon the zinc, the electricity will be discharged from its point in any direction to which it is turned. If the zinc is removed and one end of an iron wire be inserted in the water, it will convey the current where desired.

Iron placed on crystal, and then insulated by glass, will throw current north, and a very distinct current will be felt entering the south end of the crystal. If a piece of glass is put at the north end it will collect the electricity which will be discharged from the glass when brought in contact with water, say by a piece of wet twine.

The effect of certain metals on each other when placed on what, for want of a better name, I have called their magnetic lines at certain times, was the cause of my first turning my attention to this subject. The finding that a quartz crystal properly placed would always induce this condition has led me to give more attention to the matter. I will now give you a few examples showing how gold and copper when placed on these lines can be affected by silver and tin.

If a crystal is laid on a table with its point turned east, and it rests on a piece of clean iron larger than itself, and a piece of gold is put east of the point of this crystal on the same level near but not touching it, and a piece of silver is put on the east side of the gold, at the same distance from it as the gold is from the crystal, a strong current of electricity will be thrown eastward; if another crystal is placed on the south side of the silver with its point turned south it will draw and project the current south; if a piece of copper is now put near but not touching the second crystal the current will be arrested; and if a piece of common quartz be now put on the east side of the copper and iron is connected with the quartz the electricity may be led anywhere. If another crystal is placed on the east side of the silver the current will be drawn from the south to the east; if the crystal on the south side be removed the discharge will cease from the crystal pointed east, but if a piece of salt is put on the north side of this crystal a copper wire connected with the salt will discharge the electricity. If the silver is taken away and a piece of tin substituted and a crystal is placed near the tin on its south-west side, its point being turned in that direction, a very strong current will be thrown from it. A piece of copper placed in front of this will arrest the current, and if a solution of soda is put on the west side of the copper the electricity may be drawn from this by an iron wire. If the crystal on the south-west side of the tin is moved to the north-east, and its point turned to the tin, the current will be thrown upwards from the tin. If copper is put on the south-west side this will cease; quartz placed on the west side of the copper will draw the electricity, which can be led from the quartz by an iron wire.

If a crystal is placed on a table with its point to the west, and a piece of copper is put near the point on the west side, electricity will be thrown to the west; if a piece of tin is put on the west side of the copper this will cease, but a piece of zinc placed on the south side of the tin will draw the current, which can be led from the zinc by an iron wire. If the zinc is removed and another crystal is placed opposite the tin with its point turned east, and allowed to remain for a few minutes in this position, and the crystals then removed, if the piece of tin be then held in the hand over copper or the copper over tin, a distinct electric current will be felt.

I will not trouble you any further or occupy your space by any theories on the matter, but the examples here given are sufficient to show that there is plenty of occupation for the men of science of the future to break in these forces to the service of humanity.—I am, sir, &c.,

JAMES SEWELL.

Quart Pot Creek, Stanthorpe, Queensland.

There seems to us to be material for thought there. Is it a craze or (to use an equivalent term) a hallucination?

There are in this world of ours so many wonders, so many things that we are ignorant of, so many which we only superficially have a working acquaintance with, that there may be in this narration some truth. Perhaps some of our scientific readers can tell.

LIVING, YET "SEEN" FOUR TIMES.

As to the "double," "materialisation," or "spiritual body" of a living person being seen, I was wondering whether Case III., recorded below, was worth sending to you, when it struck me that it was the series itself which was more valuable than any of its parts. According to it, I have been seen four times. Had each case stood alone, I should not have thought it worth notice; but since the series affects me much as though four independent witnesses were concurring as to having seen me on a single occasion, I offer it to connoisseurs for consideration. It is not suitable for detectives of the "Psychical Research" type, the area being too wide, and witnesses too scattered.

Date:—1886, December. Place:—Chicago, U.S.A. Person:—

Mrs. E., age twenty-seven. English born and bred. Our acquaintance was about two months old. She was at work "healing by spiritual methods."

Mrs. E.—"Last night you appeared in my lodgings, dressed in your fur-trimmed mantle and other out-of-doors things, busily engaged with papers and letters, just as you are at our office in the day."

I (laughing).—"Where I should think you saw quite enough of me. I hope I did not annoy you?"

Mrs. E.—"No; you were full of energy; you stayed some time, and smiled at me."

My present suggestion in explanation: I think I was, as to my thoughts, busily engaged in my office with literary work, and that Mrs. E. came there "in spirit" and found me, though it appeared to her the scene was in her lodgings, where I had never been or thought of going.

[But then was Mrs. E. the subject of a hallucination, or what actually took place? Obviously, there must have been something. What was it?—Ed. "LIGHT."]

Date:—1887, August. Place:—San Francisco, U.S.A. Person:—Mrs. R., age twenty-five. California born and bred; a lady much in society, but earnest in psychic inquiry. I reached the city April 16th and left it August 25th. I had seen Mrs. R. at times. One day she called upon me.

Mrs. R.—"I want you to help me. My only trouble is that I often wake and see dreadful people. One awful woman came, looking like a drunkard. I could only say, 'Go away, you old hag!' and hide my head till she was gone."

I.—"Would you do that if you had a little golden-haired Mary of your own asleep in the next room?" [Mrs. R. had no children.]

Mrs. R.—"No; I suppose I shouldn't."

I.—"Don't you see that you merely drive off the 'old hag' to worry somebody else's little Mary, if she chooses?"

Mrs. R.—"What can I do?"

I.—"Speak with your Thought, as we who have studied know how to do. Speak to the 'dreadful people,' denying their power to do harm; deny the power of all evil. This will restrain them, or may benefit them, if they are capable of improvement."

Our friendly conversation, thus condensed, sounds stiff. I can only give it in outline. The sequel occurred just a fortnight later.

Mrs. R.—"You have helped me so much. Those horrible people came again, but I tried not to be frightened, and suddenly there you were, sitting by me, holding my hand between yours; they were so comforting. It was just as when you were advising me how to behave. (From sympathy I now took her hand.) Yes! that is the feeling your hands gave me; though really I had not noticed it during my visit, for I was so taken up with your advice. Well, you held my hand, and said in your firm way: 'Now is the time to do what I told you. Speak up bravely to them.' I did so mentally. They changed; but I had no confidence they were really better. So I continued denying their power. They disappeared, so did you. Did you know you came to help?"

I.—"No; but I have been seen before." (I recollected the case I have recorded above.)

My present suggestion in explanation: I think I was deeply interested in Mrs. R., and had "laid it on my soul" to go to her if I felt her spirit crying out for me. That she did this I knew in a second. Hence my prompt appearance at her bedside and my business-like directions for her treatment of her phantom visitors, mere wanderers, on mischief bent, able to reach her because (as I am told) some such can see the bright aura of a "sensitive" like Mrs. R.

Date:—1888, August. *Place:*—New York, U.S.A. I landed August 12th and left 27th for the country. *Person:*—Mrs. T., age thirty-five. Born and bred in Indiana, U.S.A. She is much in society, and one of the finest reciters, tragic and comic. I had known her well in Chicago, September, 1886-7, and was charmed to learn that she was in New York, staying with a Mrs. T—y, at whose pleasant home I called. I was invited to dine there at six p.m. a day or two later. Young Mr. T—y then ran down to the front door, and greeted me as a person who had lost her way and must be very tired. Much puzzled, I went upstairs.

Mrs. T.—"I was sitting at the window from 5.30 p.m. At 5.40 I saw you come round the corner, but you walked past the house and disappeared up the street before I could send after you. Oh! I know it was you. There is no crowd in this quiet street. I saw this black lace dress, your light hair, your peculiar walk, and your English look. Where have you been?"

I.—"I came in a street car straight from my hotel in Broadway to your own corner, where I arrived so near six that I may call myself punctual."

Finding the greatest difficulty in persuading the whole party of this, for Mrs. T. had told them all that I had passed the house and missed my way, at last I said, "I am a poor walker; twenty minutes extra, on an August afternoon, would tire me; to have lost my way would increase my fatigue. Do I look like a person who has suffered in that way? or do I look placid and cool, like one who has only had a ride in a street car and come straight to you?"

They admitted that my appearance favoured my version.

Mrs. T. was affected as by a real psychic experience; profoundly impressed, and not amused or annoyed as one may be on making a mistake.

My present suggestion in explanation: I think my "double" may have gone a preliminary excursion to see whether I recollected the way to Mrs. T—y's house. Consciously, I had no doubt of my route, no hurry or anxiety of any kind about the matter.

Date:—1890, November. *Place:*—Ohio, U.S.A. *Person:*—Mrs. H., who tells me (we have never met) that she graduated at college about twenty-five years ago, and is of New England birth and rearing. From her letters, and what I hear through a friend, I should judge her to be a noble, thoughtful woman. From Ohio she wrote to me (London) a voluminous letter, saying (I condense), "I have long refrained, but now know I am justified, as you came to me the other morning, smiled, and said, 'Write to me, you may.' I knew it was you, because I have your photograph."

My present suggestion in explanation:—I think Mrs. H. came in spirit from her Ohio home to my London fireside, and there spoke with my spirit. Her object in writing is spiritual help, which seems to come either by her own effort in thus clearing her ideas or by my replies.

The following also seem noteworthy:—

As to the appearances:—(i.) They are unconnected with Death, or painful presentiments or consequences. (ii.) Two (ii., iv.) are useful (spiritual help); two (i., iii.) seem aimless; indeed, iii. was amusingly inconvenient. (iii.) Two (i., ii.) occurred at night; two (iii., iv.) by day. (iv.) All occurred casually, not in any séance, &c.

As to the persons who saw:—(i.) They are not acquainted with each other. (ii.) They had not heard me say I had ever been seen. (iii.) They are all in good health, and lead an ordinary, active life. (iv.) They were all on American soil. (v.) They are all "psychic," but not "professional mediums."

As to the person seen:—(i.) I enjoy good health. (ii.) I am English, and have only been in America twice. (iii.) I did not know I appeared. (iv.) I am aware of deeds I do in the spiritual body, and of scenes, but that is in the Unseen, and I could not quote my witnesses. (v.) I have rarely told these four incidents, and never connected or written them out before. (vi.) I do not sign my name, as to do so might call forth fanciful stories; if so, any future testimony as to my having been seen would be all the less valuable.

F. R. A.

SHAM "MATERIALISATIONS."

We have received from the Hon. Alex. Aksakoff the subjoined correspondence, to which he requests us to give publicity. We do not usually give space to the evolution of a fraud unless it is near to us. We expect to find them and are not surprised when we do. But M. Aksakoff's request is a command.

Mr. Aksakoff tells us that he published in his paper, "Psychische Studien," in 1889, an article on a recognised photograph of a materialised figure obtained through the alleged mediumship of this "Dr." Stansbury. We never heard of him and, therefore, know nothing about him; but M. Aksakoff has been in communication with Mr. W. Emmette Coleman, a well-known writer on subjects Spiritualistic, who has preserved his scepticism in spite of, or (should one say?) at the expense of, his Spiritualism. It seems from this correspondence, a portion of which is appended, that there is one more to be added to the list of those who have found Spiritualism pay. That is all. If M. Aksakoff had not given publicity to the case in Europe, we should have regarded it as quite unimportant. Tom Tiddler's ground is being recognised.

This is the letter that we are asked to give publicity to. It is printed as we received it:—

Chief Quartermaster's Office,
San Francisco, California, U.S.A.

May, 1890.

HERR ALEXANDER AKSAKOFF.

DEAR SIR,—Your kind favour of April 21st, 1890, duly received. I have collected various points of information in re Dr. Stansbury's materialisations and photography, which I shall embody in this letter. From the first I was confident that he was a fraud. I attended an exhibition of slate-writing given by him in the Metropolitan Temple in this city, soon after his arrival here. The fraud was transparent to me all through, and the chairman, Mr. C. H. Wadsworth, detected him in fraud, and so announced to the audience. Friends of mine who had sittings with him told me that they caught him in fraud in his slate-writing. Dr. Stansbury belonged to a ring of fraudulent mediums in this city, the members of which kept books containing names of sitters and other persons, with lists of so-called "tests." These tests and all other information that could be picked up about any and everybody by any one of the so-called "mediums" were furnished to the other "mediums" of the ring. They assisted each other in giving spurious tests, and each of the "frauds" would send their sitters to one or more of the other "frauds," in order that the victim might be further swindled. For example, Mrs. J. J. Whitney would, while pretending to be under control, tell the sitters to go to Dr. Stansbury to get further communications or to have a spirit-picture taken, while Stansbury would advise his sitters to visit Mrs. Whitney, W. R. Colby, Fred Evans, Mrs. Beste Pettibone (slate-writer), and Rogers (the spirit-artist). I have had information concerning this ring and their frauds during two or three years.

I have seen a number of Stansbury's photographs, and I recognised them as reversed copies of other photographs, plates, &c. They were palpable frauds, simply copies of other pictures. The so-called "spirit" faces are copied on the negative first, and in such a manner (known to photographers) as to be invisible on the plates. The sitter is then photographed, and the plate is developed, bringing out both the sitter and the "spirit" form already on the plate.

The materialisations and the photography of Dr. Stansbury took place in his residence in this city. One of Stansbury's sons married a Miss Dagmar. The young couple lived for a time with the doctor, while the manifestations were going on. The son supposed his father an honest man. One day his wife (née Miss Dagmar) discovered in the bathroom, which adjoined the séance room, a secret panel in the door leading to the séance room, the opening through which the confederates entered the cabinet and played "spirits." She told her husband, and he, finding it true, was so hurt and disgusted to find his father such an impostor and cheat, that he immediately moved away from his father's house,

and since then he never wants to hear the name of Spiritualism mentioned. The authority for this is Mrs. Brown, mother of young Mrs. Stansbury (*née* Dagmar).

Over a year ago a few Spiritualists of this city went to work systematically to find out the *modus operandi* of the materialising frauds and expose them. They succeeded in so doing, and under threat of arrest every one of them either left the city or stopped materialising. Dr. Stansbury included. In order to find out the trick, Mr. Joseph W. Maguire, an active Spiritualist of this city, joined the "frauds" and worked with them as an assistant. To find out all about it, he played "spirit" with them at different places. He secured their confidence, fell in with them in their tricks, and found out the entire workings of the system. He then publicly exposed them, both by speeches to the Spiritualists and in articles in the "Daily Chronicle" of this city. Dr. Stansbury's manifestations included. He has given me an account of the manner in which the Stansbury "marvels" were performed, including the "Jeanette" photographs. The three principal confederates of Dr. Stansbury who personated spirits were, *Ida Colby*, daughter of W. R. Colby, alias Raines (the mail-robber and convict that Colonel Bundy exposed in the "Religio-Philosophical Journal" a year or two ago), and *Birdie and Maud Patterson*. At times various others would assist in playing spirits, mostly young people, third-rate actors, not engaged professionally, but *Ida, Birdie, and Maud* were the principal "spook-players," as they are called here. Mrs. Patterson, mother of *Birdie and Maud*, conducted a notorious fraudulent materialising show, at her residence in this city, for some time, and her daughters were the principal spirit-players there. Dr. Stansbury employed them to play spirits for him also, his séances being held on different nights from those at the Pattersons' house, so as to allow the girls to play spirit at both places.

Jeanette, the dead wife of Dr. Stansbury, was impersonated at Stansbury's séances by *Maud Patterson*. The way the *Jeanette* photographs were manufactured was this:—*Maud* came out as *Jeanette*, a flash-light (magnesium) lasting scarcely a moment was produced, during which Dr. Stansbury photographed the form (*Maud*). From the developed picture of *Maud* the head was cut off, and a copy of a picture of *Jeanette's* head was put in its place. The place on the throat, where the juncture of *Maud* and *Jeanette* was made, was fixed up, covered over by some lace, so as to conceal the place of union. A band and star had been added to *Jeanette's* pictures to correspond with the band and star on *Maud* when she was photographed as *Jeanette*. Copies of this manufactured spirit-picture were then made, and exhibited and sold as the *Jeanette* picture. This picture really consists of the body of *Maud Patterson* and the head of *Jeanette Stansbury*. I am positively assured by Mr. Maguire, who was behind the scenes with the "frauds," and who played spirit along with *Maud, Birdie, and Ida* a number of times, that this is certainly the way this picture was fabricated, and I am convinced that it is true. He tells me that *Maud* used to appear as *Jeanette* at the Patterson materialisations also; that is, she would play *Jeanette* one night at Stansbury's and the next night at her own home; and that parties, seeing her at the Patterson "show," would ask her to speak to Dr. Stansbury and get his permission to allow them to attend the manifestations. The charge for admission at Stansbury's was three dollars, while at the Pattersons' it was only 50 cents.

There is a man in this city, named M. L. Wawyer, who is called the "spook carpenter," as he makes the panel doors, trick cabinets, &c., for materialising "frauds." He it was who usually accompanied *Maud and Birdie Patterson* from their home to Dr. Stansbury's residence, upon the evenings when they went there to impersonate spirits.

At some of Mrs. J. J. Whitney's meetings here, Sunday evenings, what were called "spirit-voices" were heard. Mr. Maguire, who was chairman for Mrs. Whitney at the time, tells me that the voices were made by Dr. Stansbury, the present Mrs. Stansbury, and W. R. Colby, who were all three behind the scenes.

Hearing that J. J. Owen, editor of the "Golden Gate," who at one time strongly endorsed Dr. Stansbury, had found out that he was a fraud, I called on him and told him of your letter to me. He said to me, "Tell M. Aksakoff that Stansbury is a scoundrel, and it has been discovered that the

'Jeanette' picture is a 'fraud.'" He then gave me a printed proof of an editorial, which he had written to insert in the "Golden Gate," about Stansbury's frauds. Stansbury, he said, came to him and implored him almost on his knees not to publish it for the sake of his wife, "and," said Mr. Owen, "I agreed not to publish it if Stansbury would promise never to do such things again, which he did," and so it was never published. I enclose a copy of this editorial, which was never published.

You can rely upon the truth of all I have herein written. Should you publish anything about the matter in the "Psychische Studien," please favour me with a copy.—Very truly, (Signed) WILLIAM EMMETTE COLEMAN.

And this is Mr. Owen's unpublished editorial. "Frauds" should meet with scant mercy. It is not our habit to concern ourselves with garbage: but now and again it is well to point out that these ghouls who prey on what better people would respect—the tenderest instincts of humanity—are usually caught, exposed, and throttled by Spiritualists:—

Some surprise has been expressed at our silence concerning one whose name formerly appeared frequently in this journal—we refer to Dr. D. J. Stansbury. That this silence may not be misconstrued by any, we deem it best, in justice to ourselves, that we make a brief explanation. Some eight or ten months ago, as our readers will remember, there were several alleged mediums for form manifestations holding séances in this city, Dr. Stansbury among the number. At some of these séances, at times, not less than eight solid material forms would appear at once, exciting suspicion in the minds of many good Spiritualists that all was not right. Although knowing the materialisation of the psychic form to be a grand truth, we nevertheless placed but little reliance upon the genuineness of most of these manifestations. We attended but very few of the séances, notably two given at the residence of Dr. Stansbury, both complimentary séances, where no test conditions were proposed by Dr. Stansbury or exacted by his guests. Trusting in the honesty of the man, whom we had known for several years, and had upheld many times in the "Golden Gate," we were disposed to accept the manifestations we witnessed there as genuine, and we wrote up a favourable account of the same for our columns.

It was subsequently proven, conclusively to our mind, that the forms which appeared there in such solid shape were none other than those of professional confederates who "played" in various characters at various other alleged materialising séances in this city.

Once satisfied of this fact, we removed Dr. Stansbury's advertisement from our columns, and dropped his name from all reports referring to him.

Dr. Stansbury was then absent in the East. We were assured by his friends then, and by his wife and others since his return, that he would demonstrate to us, under test conditions, that we were mistaken in our proofs, that he could and would produce the forms to our satisfaction.

Could he have done so, no one would have been better pleased than ourselves. For this we have waited silently and patiently; and now, as we learn that he is about to leave the city without making such demonstrations, we are only confirmed in our conclusions, and we say it with pain and humiliation, that his alleged materialisations practised upon us and others, as several of his guests believed at the time, were most shameless frauds.

THE REAL AND THE IDEAL.

Have we not all, amid life's petty strife,
Some pure ideal of a noble life,
That once seemed possible? Did we not hear
The flutter of its wings and feel it near,
And just within our reach? It was, and yet
We lose it in this daily jar and fret,
And now live idle in a vague regret.
But still our place is kept, and it will wait
Ready for us to fill it soon or late;
No star is ever lost we once have seen,
We always may be what we might have been.
Since good though only thought has life and breath,
God's life can always be redeemed from death,
And evil in its nature is decay,
And any hour can wash it all away;
And hopes that lost in some far distance seem
May be the truer life, and this the dream.

OFFICE OF "LIGHT,"
2, DUKE STREET,
ADELPHI, W.C.

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"LIGHT" may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London and all Booksellers.

Light:

EDITED BY "M. A. (OXON.)"

SATURDAY, JANUARY 17th, 1891.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editor, 2, Duke-street, Adelphi. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects good and desirable. Letters should be confined to the space of half a column to ensure insertion.

Business communications should in all cases be addressed to Mr. B. D. Godfrey, 2, Duke-street, Adelphi, W.C., and not to the Editor.

SPIRITISM IN FRANCE.

The annual meeting of French Spiritists on All Souls' Day should be a favourable opportunity for judging of the condition and outlook of Spiritism among our neighbours. Hence the address given by M. Leymarie, last November, is of importance. The following extracts from that address will show about where M. Leymarie and presumably his friends are:—

"At each new terrestrial existence, what does our spirit do? After having made an unconditional choice of the brain of a child, prepared by a father and a mother according to the spirit's wish, it arranges the images acquired during its former lives in the cells of this brain; together with these images, it arranges other conditions, so that when incarnated it may better control its manner of living and thinking. If you notice that a man is a friend of truth and of justice, honest and upright, you may at once assert of that man that before undertaking a fresh journey among us he had known how to choose his intellectual luggage, as instead of arranging in the brain that he has chosen for his manifestation the useless and vexatious images of his past, he has made his choice with wisdom and judgment, only keeping that which is indispensable for good intellectual work." And again, "He who has known how to choose and do his best at each re-incarnation succeeds at last in obtaining the title of 'man of genius,' for, in the industrial as well as in the scientific domain, he has been able to acquire everything which is necessary to obtain that title." What new fields of adventurous ambition are opened out in these wondrous assertions! while as to those wandering in *erraticité*, one is apt to ask, if they get on so well as to make these admirable selections, why they come back at all, or when back, why they go away again!

"These dear departed ones," says M. Leymarie towards the end of his address, "are waiting for the members of their families to evoke them, for they want to manifest themselves and to chat with all those who were dear to them; they want to know so much what has become of the beloved little ones, of father, of mother, of old friends . . . no one has the right to inflict on disin-carnated souls the punishment of silence and of indifference."

It certainly does seem odd that souls which are able to go about looking for, and to choose, children with suitable brains for their next incarnation should be unable to find out how their families are getting on, without overt acts of communication.

In vain does one search the report of the November meeting for any note of fresh knowledge, any sign of robust or independent thought; all is of the same old rhetorical form—words, words, words.

The sentiments of the "Esprit consolateur," pronounced through the medium Charles Vozeran at the same meeting, are pretty though somewhat mixed, and do not help us much; they might indeed have been said by the medium himself if we had not the assurance of the "Revue Spirite" that the "Esprit consolateur" did say them. This is how they end:—

"Since death spares nobody, ye rich ones, stretch forth a helping hand to the poor; sow flowers of love and charity upon your path; ye poor, mount your Golgotha with courage and resignation, so that one day ye may all be united in the true light, under the eternal smile of God."

They meet a great deal in France, and do much in the way of appointing presidents, vice-presidents, and committees, and these meetings have to be reported; it was natural, therefore, that M. Leymarie should find himself at Reims on November 9th, at the "Réunion générale des Spirites de l'Est." Here, perhaps, after all we may get something new. We quote from "Le Spiritisme" of December 1st:—

"The orator spoke first of the work that has been done between the point of departure of Modern Spiritualism and that of arrival in our doctrines in 1890. He cited the names of certain brave pioneers of the cause [alas! wherever there is a cause, how small the progress!]. In the United States, Jackson Davis and the Fox family; in France, Cahagnet, the publisher Didier, the Sardous, father and son, and, at last, Allan Kardec. . . . The Dialectic Society of London had studied and verified spiritual phenomena. The scientific men of Germany, of Russia, of the United States had declared, with William Crookes and Russel Wallace, that there is a fourth state of matter. . . . The speaker gave a scientific summary of the experiments of William Crookes as to this question of radiant matter, and entered into long and interesting developments on the destiny of the soul, and on God, Who is a state and not a personal and circumscribed being." Of course the report, which is very much condensed, may be wrong; but there does seem a very considerable confusion of ideas as to facts. The step from *radiant matter* to the soul and God is curious at least. Metaphysics and physics appear to have got somewhat jumbled.

M. Delaune followed, and spoke of the composition of the *périsprit*.

In the same number of "Le Spiritisme," in the "Mémoires d'un Salon Spirite," we have communications from Rabelais, Pascal, Fénelon, and from a spirit who told M. Camille Flammarion that he (Flammarion) had been once called Don Alonzo d'Aralla and worried the scientists of his day, and that before that he had been a warlike Nomad in Chaldæa, and was called Nubius! And all this is told without the slightest hesitation, even to the assertion that Rabelais rapped out "il vaut mieux boire frais que parler chaud." He is still gay, says the ingenious writer!

We must go to the *Figaro* and the mundane Press to find what really Spiritual movement there is in France.

π.

LIFE is to be measured by action, not by time. A man may die old at thirty and young at eighty—nay, the one lives after death and the other perished before he died.

IMMORTALITY! alas; what is immortality without liberty, without virtue, and without honour? Is it not a state of misery without hope; still more deplorable, as it can never end?

SUSTENTATION FUND.

The following contributions are thankfully acknowledged:—

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Further contributions are respectfully invited, addressed to Mr. B. D. Godfrey, 2, Duke-street, Adelphi, W.C. Cheques should be made payable to Mr. H. Withall (treasurer), and be crossed "..... and Co."

THE CHRISTO-THEOSOPHICAL SOCIETY.

We have received the following account of the forthcoming proceedings of the above Society:—

LIST OF LECTURES AND SUBJECTS.

January 15th, Mrs. Besant, "What is Theosophy?" ; January 22nd, Mr. Gilbert Eliot, "Runjheet Singh's Experiment" ; January 29th, Rev. G. W. Allen, "Marriage from the Mystic's Point of View."

February 5th, Rev. C. R. Shaw Stewart, "The Forgiveness of Sins" ; February 12th, Mr. C. C. Massey, "Faith and Discipline" ; February 19th, Dr. G. Wyld, "Faith, and Christian Science Healing, What are They?—Their Function and Their Power?" ; February 26th, Rev. F. Mann, "Quietism."

March 5th ; March 12th, Mr. J. W. Farquahar, "What is the Gospel?" March 19th, Mr. Edward Maitland, "The Esoteric Christ."

The meetings will be held, as heretofore, in the Drawing-room of St. Nicholas' Club, 81A, Queen Victoria-street, E.C. (near Mansion House Station), every Thursday, at 4.15 p.m. All who are interested in the subjects are cordially welcomed. Those who wish to be considered members should send in their names and addresses to Rev. G. W. Allen, 9, Brownhill-road, Catford, S.E., or hand them in to him at one of the meetings of the Society.

N.B.—It must not be assumed that all persons who kindly read papers before the Christo-Theosophical Society are necessarily members thereof, or in agreement with its distinctively Christian position. The Society hopes often to welcome outsiders.

LIVING TRUTH.—Truth, like life, will make its own form ; error only lives as it is wrapped in fine clothes. Christianity was a principle of living truth, a "seed" ; and though small, only give it soil and it will build up structures for itself. The little acorn will build in oaken forests for itself a home, before which the most magnificent palaces of kings shall appear mean, and that shall flourish in strength and beauty when these palaces are dust. Truth never studies appearance, error does ; truth is content with the form of a mustard-seed, error seeks all the pageantry that art can invent and wealth produce.—DR. THOMAS.

SPIRIT HOMES.

We are sometimes tempted to wish for wisdom in doves and simplicity in serpents. As I write I am thinking of a certain dovecote where they used to sing of Heaven as a place "where congregations ne'er break up, and Sabbaths never end" ; there was also a hymn beginning : "When I can read my title clear to mansions in the skies." Perhaps the singers knew very little about symbolism ; it is a plant that does not grow kindly on English soil. For instance, these simple-minded people would devote much research to ascertaining whether the forbidden fruit were an apple or an orange, and when they had settled to their own satisfaction that it was an orange they were quite happy. One of the same school of thought, in speaking of Elijah's ascension in the chariot of fire, describes the prophet as putting his foot on "the red-hot step of the red-hot equipage." So much for the attempt to put Oriental thought into the Anglo-Saxon mind. It seems to me that, without laying claim to the wisdom of the serpent, some knowledge of the value of symbols is most useful in clairvoyance.

The possessors of this gift could literally "read their title clear to mansions in the skies," if they chose. Of course, they may lose the title-deeds, but that is a question beside the point. It is not to be imagined that Spiritualists would make such an obvious mistake as the one about the "red-hot equipage." But there is a want of harmony and order in their visions which is most perplexing. Some ideas promulgated by mediums do not seem to "catch on" to any known system, either religious or philosophical. I must confess that a Summerland which resembles a Kindergarten is not much more attractive to my mind than a place where "congregations ne'er break up," &c. It would be satisfactory to have some evidence of natural law in the spiritual world. There is a story relating to this subject which runs as follows:—

The late Emperor William I., of Germany, when King of Prussia, visited a school one day for the purpose of examining the scholars. The children had accurately described the three kingdoms of nature: mineral, vegetable, and animal. "To what kingdom do I belong?" inquired the King of a little girl. Not liking to say that her Sovereign belonged to the animal kingdom, the child replied, "To the Kingdom of Heaven, sire." This little girl unconsciously divined the mystery of the four-fold nature of man and indicated the fourth dimension.

Now, surely we have here a perfectly orderly and harmonious sequence, which should be a key to symbolism and a guide to clairvoyance. A seer describes, let us say, a house made of flowers. This is not to be taken to mean that souls, or spirits, live in houses made of flowers any more than that they live in houses made of bricks and mortar. It will merely be an indication that the clairvoyant has touched the next kingdom of nature in the spiritual world. Perhaps one flower is seen more often than others ; then an intelligent clairvoyant will understand that this flower is the symbol of a soul. This idea, if thought out, will throw light on many seemingly obscure legends and fancies. The golden bough of the priests of Nemi, the mistletoe of the Druids, and the palm branches which the children of Israel were commanded to take on the first day of a feast, have meanings which can only be interpreted in this way. I should like to go more deeply into this matter, but I wish to suggest an interesting train of thought rather than to "rush in where angels fear to tread." It were better to conclude with the magnificent description of the spiritual mineral kingdom, "Thou wast in Eden the garden of God . . . thou hast walked up and down in the midst of the stones of fire." (Ezek. xxviii., 13, 14.)

LEO.

A "TERRIBLE SERMON."—In a signed letter to the Boston (United States) "Herald," Mrs. Louise Chandler Moulton, the well-known American poetess, says of "A Dead Man's Diary" : "It seems to me the strongest and most terrible sermon I can remember. It would be impossible for anyone to read it carelessly or think lightly of it. I can recall no picture of hell that has ever seemed to me quite so appalling as this one. Fire and brimstone are nothing compared to its exquisite spiritual tortures. . . . Turn to the book itself if you would have a sermon for Sunday morning. I have not yet heard Father Ignatius, but I doubt if any words of his could so move me as I have been moved by 'A Dead Man's Diary.'"

SPIRIT IDENTITY.

NOTE BY "EDINA."

Some ten years ago a melancholy occurrence took place in the church which I attend. An elderly gentleman, well known to me, and to whom I had spoken in the street just before entering the building, while engaged in the act of silent prayer suddenly fainted in his pew, and on being carried into an ante-room, and a doctor speedily brought from an adjoining church, it was found that he had died of syncope. The occurrence created great gloom in the church that day, as the deceased was much respected, owing to his unobtrusive piety and lovable disposition. I was charged with the melancholy duty of conveying the news of his death to his nearest relative, who resided a considerable distance from the church, and it was the most painful task I have ever performed in my life.

During the last four months I have been favoured, through the mediumship of my daughter, with two messages in writing from G. S., referred to in one of my notes in "LIGHT" as coming to me on the day of his funeral. He was a dear friend, long associated with me in the work of our church, and his written messages contained (to me) clear and palpable evidence of identity, which I cannot give here. Following on the first message from G. S. came a written communication from the old gentleman whose sudden demise I have above referred to, and who spoke of having met G. S. and renewed his "glorious friendship" with him in the spirit world. We have since had two written communications from the same source, all in the same handwriting, and the signature remarkably like that of the original writing. It is with it, and it alone, however, I now propose to deal. I cannot send you a copy of the message, as the original is now in possession of Mr. Myers, as one of the selected cases sent him on behalf of the Society for Psychical Research. Summed up, however, its contents came to this, that he was glad to be able to write to me and to tell me how peacefully he had passed away. He then briefly narrated the manner of his death and how suddenly he was taken. He had been captain of a ship for a long series of years, and after his retirement on a pension occasionally navigated vessels and yachts round the coast. In the first communication he refers to a great storm he had once passed through and to his merciful deliverance from death. He also spoke in nautical language of how calmly his bark had drifted him on to the eternal shore, and of his happiness in his present sphere. The communication also referred to the fact that he was glad his daughter was spared the pang of seeing her dead father's body being brought home after the sudden demise.

Now, as to my daughter's knowledge of this person I have to note: (1) I think she knew his name; (2) she did not know the name of his ship, as he had retired ten years before; (3) she knew nothing of the great storm the writer had passed through, while I had simply heard of it after his demise, as being alluded to in the remarks made by our minister the following Sunday on the deceased and his character and life work. None of my family were present that Sunday, but I got the information as to the remarks made at second-hand; (4) my daughter was not in church the day he died, and only got the information of the event from her younger sister. As, however, a "little stranger" was added to our home that Sunday night, this interesting event would (in her case) obliterate all recollection of the melancholy occurrence of the forenoon, of which she had only heard in a sentence or two from her sister, then a girl of ten.

The facts stated in the message were all correct, and in two essential particulars at least, if not more, my daughter could have no knowledge whatever:

1. That of the existence of a daughter whom I had not seen or heard of, but of whose existence I learnt for the first time on going to his home to announce his demise, when I was told she was then in the North of Scotland. I certainly told none of my family anything regarding the deceased's relatives, as I did not return home till evening on that occasion, when the other event to which I have alluded—the birth—had occurred, and am certain I never spoke to my daughter on the event of the morning.

2. The storm and the courage he displayed in navigating the yacht under his charge. My knowledge of it was slight, but a week ago I got a wonderful confirmation of the event at the house of a mutual friend of the deceased captain and myself, when we were engaged in discussing the effects of "strain" on the nervous system; when he mentioned the case of Captain

— (our communicator), whose nervous system was never right after the four days and nights he had spent in the storm.

3. As to the name of the ship he had so long commanded I am almost certain my daughter had never heard of it; (1) because she was young at the time, and not likely to read the obituary notice in the *Scotsman*; and (2) though she had, she would most probably have forgotten it in ten years. I don't press this, however, but claim that in this particular message (apart from the internal evidence, which is very strong) two facts spoken of were quite unknown to the writer, and that his spirit identity is clearly established.

I have only to add that the two additional communications since got have only added to our belief that we are in direct communication with the departed captain. "EDINA."

MEDIUMISTIC IMPERSONATION.

It would seem we are on the eve of important discoveries relative to materialisation, and if the members of the Psychical Research Society do not bestir themselves, the laurels will rest on other brows.

The phenomena, however, are so complicated and various that we can scarcely expect to alight on a master-key to unlock all arcana, though "will power" may probably prove a large ward in any key.

He who first suggested that some at least of the séance phantoms were only the double of the medium projected into space, and moulded by various extraneous influences, would appear to be approaching one important truth at any rate.

I wish to relate a fact which seems to buttress this hypothesis. A friend of mine whom I will call Mr. R., and whose real name and address I send to the editor, invited a well-known medium to his house in friendly conference, his wife and sister being also there. This lady, who up to that time was a stranger to the family, told Mrs. R. of circumstances connected with her private career of a very personal, peculiar, and striking kind, and when asked about a deceased Miss R., she suddenly threw herself on a sofa, and, to use Mr. R.'s words, "she became our lost sister, the transformation was perfect, even to the paroxysm of pain which we had so often witnessed in that dear sufferer. My surviving sister, who was present, was so affected at the sight, she burst into a flood of tears and hysterical sobs."

Now, let us imagine this medium, instead of personating Miss R. (informed, as we must suppose, by thought-reading or some other form of clairvoyance), had gone into a trance behind a curtain, and projected her double, would not that double have been readily accepted as the spirit of Miss R.? Of course where a number of phantoms appear simultaneously, we must suppose numerous separable flakes of being, falling off from the medium, unless indeed *the one outer one once removed other agencies step in*, a theory which has many analogies in nature to support it.

But to revert, if we consider the true gift of ordinary acting, apart from all stage accessories and costume make-ups, it surely consists in a certain innate, plastic power of assuming the characters, voices, and outward appearance of ideal or real people. Now this assumption of other personalities is of a shallow kind, leaving the permanent Irving safely ensconced behind the temporary Hamlet or Macbeth. Is it not in fact only his double, or loose surface being, which takes on the gait, tone, and facial gesture of another?

Let us suppose Mr. Irving dressed as Hamlet, and with his imagination well saturated by the study of that most fascinating Shakespearean character, to fall suddenly into a hypnotic trance, would not his double, if projected, resemble the Prince of Denmark?*

Further, if the gentleman entrusted with the part of the ghost in "Hamlet" were to develop mediumistic powers during the progress of the play, might we not have a real spectre on the boards in place of some clumsy mechanical contrivance?

But one more shot in this "happy hunting ground for speculation." Accepting the creed of Re-incarnation, may not all these mediums be a pack of returned players, plying their calling by the help of projected doubles, aided by that increased flux of "will power" which is the distinguishing mark of our era?

I have only to add I should like to know if impersonation, apart from trance condition, is frequent among mediums?

M. W. G.

* I am taking as a matter of course that Irving has the true gift of impersonation, and is not merely a clever mechanical actor, but this, perhaps, is assuming too much.

AFTER WHAT MANNER DOES THE SOUL COME INTO THE BODY OF MAN?

MY BELOVED FRIEND,—I understand this question to be meant concerning its Propagation; for Moses tells you how it came into Adam, and we have declared that before; but if you ask concerning its Propagation, how it comes into a child in the mother's womb (or body of the mother), we must put on another habit (or change our manner).

2. You know what is written in our third Book, very punctually and at large, with many Circumstances concerning its Propagation; how Adam was created *one* Image, he was both Man and Woman before Eve, he had both the Tincture of the fire, and of the water—that is, Soul and Spirit—and he should have brought forth his similitude out of himself, an Image (after or according) of himself, out of himself, by his Imagination and his own Love; and that he was able to do, without rending of the body.

3. For, as we have mentioned before, the Soul had power (might or ability) to change the body into another form; and so also it had power to bring forth a Twig out of itself, according to its property, if Adam had stood out in the Trial (Propa or Temptation).

4. But when he imagined according (in, or as to, or with) to the Omnipotence, and let in the Spirit of this world into the Soul, and the Serpent into the Tincture, and took a longing in himself after the Earthly Fruit, to eat of evil and good, then also his Tincture conceived such an Image as was half Earthly, viz., a Monster, into which also the Turba then instantly insinuated itself, and sought the limit.

5. And so the Noble Image was found in the Earthly, and then Destruction and Death began, and Adam could not bring forth (generate), for his Omnipotence was lost.

6. And would, indeed, have ever been lost, if the Heart of God had not instantly turned itself, with the word of the Promise, into Adam's Soul; which so preserved it, that its Image must perish, and the Soul must sink down with the Heavenly body through death into the new Life, where its Spirit will be renewed again.

7. And thus Adam in impotence (inability or weakness) fell asleep, and then the second Creation began; for God took the Tincture of the Water, as a twig out of Adam's Soul, and a Rib out of Adam, and half of the Cross that was in Adam, and made a woman of them (or framed, or built a woman with them).

8. As you know that the Woman has the one half Cross in her Head (or skull) and the Man the other; for in the Head, in the Brain, dwelleth the Soul's Spirit, out of which God hath taken a Branch, viz., a child out of Adam's Soul's Spirit, and given it to the Woman.

9. And he has given the Tincture of the water to her, that she should not bring forth Devils; and the Man has the Tincture of Fire, viz., the true Original of Life.

10. And therefore the woman has gotten the Matrix, viz., the Tincture of Venus, and the Man has the Tincture of Fire; understand, the Woman has the Tincture of Light, which cannot awaken Life; the Life rises in the Tincture of Fire.

11. And so it cannot be otherwise now, but that they must propagate as Beasts do, in two seeds, the Man soweth Soul, and the Woman soweth Spirit; and being sown in an Earthly Field, it is also brought forth after the manner of all Beasts.

12. Yet, nevertheless, all the three Principles are in the seed, but the inward cannot be known by the outward: For in the seed the Soul is not living (note, how the Soul is before the conception); but when the two Tinctures come together, then it is a whole Essence (or Being, or Substance). For the Soul is Essential in the seed, and in the Conception (or breeding) becomes substantial.

13. For as soon as the Fire is struck upon by Vulcan (Hammered by the Smith, or the Faber has struck Fire); the Soul is wholly perfect in the Essence, and the Spirit goes instantly out of the Soul into the Tincture, and attracts the outward Dominion (Rule, or Regimen, or Influence) to itself, viz., the Stars, together with the Air.

14. And then it is an Eternal Child, and has the corruptible Spirit also with the Turba hanging to it, which Adam took in by his Imagination.

15. Then instantly the Turba seeks the limit (Bound, Term, Goal, or End) in the Spirit of this world, and will enter into the limit; and so soon as the Soul has its Life, the body is old enough to die: Also, many a Soul perishes in the Essence, while it is in the Sulphur in the seed.

16. But that you may perceive that the Man has the Tincture of the Fire, and the Woman the Tincture of the Light in the Water, viz., the Tincture of Venus, you must observe the eager Imagination of both towards one another; for the seed in the Essence eagerly seeks the life, the Man's (Masculine) in the Woman's (Feminine) in Venus, and the Woman's in the Fire, in the Original of Life; as we have very clearly demonstrated it in the third Book, and therefore we refer the Reader thither.

17. And we answer here, that the Soul comes not at all into the Body, or is breathed into it from without (*Ab extrâ*), but the three Principles have each of them its own Artificer (Workmaster, Workman, or Smith); one worketh Fire (forges, or strikes fire) in the Centre, and the other makes Tincture and Water, and the third makes the Earthly *Mysterium Magnum* (Great Mystery).

18. And yet it is not any new thing, but the very seed of Man and Woman, and is only conceived (or bred forth) in the mixture, and so only a Twig grows out of the Tree.

("Forty Questions concerning the Soul." Question 8. Jacob Behmen.)

[Jacob Behmen, on a subject that some correspondents have been discussing; obligingly sent by a correspondent. The illumination of Behmen was profound and very interior. He is caviare to the vulgar.—ED. "LIGHT."]

LETTERS TO THE EDITOR.

Spiritualism at Home—Christmas. I

SIR,—Recently we were told by our spirit guides, through a professional medium, that they were very soon coming again into our home circle, and they indicated certain forms the phenomena would assume, and they would probably begin with the New Year.

At Christmas we went down to Haslemere, and some curious things happened while I was there, reading Part 17 of the S.P.R. *Proceedings* with much interest, and noting how certain inquirers and certain modes of inquiry were much more successful than others with Mrs. Piper.

I don't always admire the excessive care with which perfectly plain facts which really happened are reported as "alleged" or "appearing" to happen; but the few facts I have to report appear to lend themselves to this mode of description, so I will adopt it.

It was alleged by Mary that she had seen Bridger directly she came down, and he was looking very happy at our all coming. One or two of us only *felt* a presence, or it appeared as if we did! The first night—Christmas Eve—our grandchild of two years had been put to bed, and her doll was left on a chest of drawers in the room. She was now carefully tucked up and composed for sleep. She always goes to sleep alone, is usually soon off, and gives no more trouble. What a blessing! the mothers will exclaim. Soon after she was heard talking; and Mary, on going up, alleges that she found *Bridger** sitting on the foot of the child's bed, the child sitting up, though still with the bed-clothes tightly tucked around her, with her "doll in her arms," talking to "Bridger," whom she called Grandad! Being so well watched over, she was left to go to sleep, which she did in due time.

I may add that two persons alleged that the doll was left out of reach of the child on the top of the drawers in the room.

The same thing is alleged to have occurred on Christmas Day; as also that a jug of hot water, carried up to the bedroom door on the morning, was found, when required for use, standing on the shelf of the washstand, which was upon the further side of the room.

We returned to Granville Park on the following Monday, and found one of the servants ill in bed, and there she was the next morning, when another curious thing is alleged to have happened. My daughter had immediately after breakfast filled a dessert dish with dates and placed it on the

* See "Spirit Workers."

sideboard for family use. I may add they are often there, and often grigged!

The only persons now in the house were cook, ill in bed; housemaid, with the mistress, upstairs; my daughter, who now was "about"; and I, finishing my newspaper in the room, with the dates!

As soon as I went out my daughter came into the dining-room and found the dessert dish, in which the dates had been placed, now empty. That was about 9.30.

When I came home I was charged with theft, to which I paid no attention. That was nothing. I have been charged with worse things than that! The sons, who had left, by-the-way, before the dates disappeared, were most illogically charged with the same theft—but as yet we have not found the thief! (Mem.—Cat and dog both in house; I shouldn't wonder if they are now charged with taking dates—stones and all.)

Now, none of these allegations are under my own cognisance, so I will conclude with one matter that is.

I always like to give Christmas-boxes in new coin. I got a certain amount this year—never mind how much, but note this: I took a new purse to put the silver in and kept it in my trousers pocket, left-hand side, away from the other with ordinary change in.

I had given away all but about five or six delightfully bright new shillings and one sixpence.

This morning I went to church with my wife, and on arriving at the door pulled out this purse to find a bright shilling for the doorkeeper (a very shabby offering, no doubt, but it's about what I generally devote to that functionary), and I stared in blank astonishment to find only the poor little sixpence; the five or six bright shillings had gone!

Well, only I knew the manner in which this loss was marked! and I suspect good use has been made of the money, and my benediction goes with it. The doorkeeper, I must add in justice to myself, had an old shilling from the old purse. And that's the end of my Christmas stories. None of them are provable, nor, perhaps, in the estimation of some, of evidential value.

MORELL THEOBALD.

62, Granville Park, January 4th, 1891.

Points of Difficulty.

SIR,—I have waited for a week, hoping that someone more competent than myself would answer the questions asked by "Thames" in your paper for December 27th. He wishes to be informed how certain dogmas inculcated on him in early days as a Baptist would present themselves to the mind of a Christian Spiritualist. In the crude form in which two of them have been long the terror, and are still the obstacle, to so many minds, I should suppose they would maintain no hold at all, but, as rude efforts to express inexpressible spiritual truths, they would all gain from Spiritualism a certain significance. The points on which "Thames" desires light are three:—

- 1st. The Divinity of Christ.
- 2nd. The atonement by the death of Christ.
- 3rd. The vindictive punishment of sinners—eternal or otherwise.

Modern researches have disclosed unexpected potencies in human thought. Its power of impressing itself on the thoughts of others—of even under certain conditions objectifying itself to human perception; the appearance (presumably by affinity) of spirit to spirit at the séances; the phenomena of hypnotism—all these cast flickering lights, uncertain as yet, on the laws which govern mental and spiritual impressions, and expand infinitely the truth of the old copy-book dictum, "Evil communications corrupt good manners."

It is surely quite credible that a being, voluntarily descending from far higher spiritual conditions to our lower sphere, should blend with the mentality of our earth certain health-giving vigours proper to his higher regions, drawn down by him from higher stores of spiritual force, which should renew the spiritual natures of those whose wills are open to the Divine inception, and thus constitute their "at-one-ment" with the Divine nature.

It is true that the Christ-spirit does not force itself on mankind. There are those who choose voluntarily a lower spiritual plane and lower spiritual company, till they

make themselves unable to breathe a purer spiritual air; but this is no vindictive punishment—it is merely a refusal on the part of the subject to live under higher spiritual conditions, and the results are as wholly self-earned as when a man, in taking some deadly drug, infringing those conditions in which it is possible to maintain human existence, does of his own act and deed occasion his own death.

M. L. H.

SIR,—Your correspondent "Thames" asks, in "LIGHT" of December 27th, for assistance from someone who is a Spiritualist and a Christian, with regard to "the Divinity of Christ, the Atonement by the death of Christ, and the vindictive punishment of sinners (eternal or otherwise)." These are stumbling-blocks, which Spiritualism, as received, neither removes nor explains. And for the most part (might be added of the two first) does not approve. I have been a Christian over sixty years, and so continue. As a believer in Christ I am indebted to the Scriptures, of which I have always been a careful and diligent student. I am further indebted to the Holy Spirit for guidance in understanding those Scriptures. I am not in all respects an orthodox Christian. But I believe in Christ as "the Only-Begotten Son of God," which cannot be said of any other member of the human family. The Divinity is revealed in that word, "the Only-Begotten." Concerning the Atonement of the death of Christ, my belief is expressed in that word of grace and love, "God (the Father) was in Christ, reconciling the world unto Himself, not imputing our trespasses unto us," so that in the end none should perish. For this reason, especially, the punishment of sinners cannot in anywise be said to be vindictive, much less endless. It is remedial fatherly chastisement, in many cases necessarily severe. This is my present belief, briefly put as I can express it, on the three points of difficulty named.

The Scriptures, which so magnify the love and mercy and righteousness of God, are full also of Spiritualism from beginning to end. They teach that man was made in the image and likeness of God, Who is a Spirit. Spiritualism has its root in man's nature, and in nature's Creator. But they reveal two kinds of Spiritualism, one "in the body," the other "out of the body." And as there are two kinds of Spiritualism in the body, so also there are two out of the body—good and evil.

On the higher plane, we have the three angel-men who visited Abram, two of whom went down to deliver Lot from Sodom. We have the man with whom Jacob wrestled, and from whom he obtained a blessing. We have the heavenly ladder of Jacob's vision, with its feet on the earth, down which the angels descend on their errands of mercy to mankind. We have one like unto a Son of God in the fiery furnace, who delivered the three faithful Hebrews from the seven-fold heated fire of King Nebuchadnezzar. We have the angel-man Gabriel, who inspired and interpreted the visions of the prophet Daniel; and who was afterwards sent to the Virgin Mary, to announce the birth of Jesus, the Son of God. Then we have the angel-prophet and fellow-servant of the Apostle John, whom Jesus sent to him in Patmos, and by whom He made known the history of the whole Church and of the nations in this and the coming age. And in addition to many other like incidents recorded, we have the testimony of the Apostle Paul, that the host of the faithful departed encompass us as a bright cloud of interested witnesses of our warfare, and lend their aid to us in the body who aspire to the crown of immortality, in our contention with foes visible and invisible.

These are records of divine Spiritualism, of remarkable distinction from, and in contrast to, for the most part, that which in our midst to-day bears the name of Spiritualism. One is from above, the other as certainly from beneath. The Scriptures, which are open to all, reveal both. They speak of "familiar spirits of evil,"* and of evil possessions. Many of these Christ Himself cast out when He was on earth. He gave unto His ministers the power to follow His example. The familiars and the evil possessions are many now. Never before was such evidence of their presence and power manifested among mankind. The kings of the earth and of the whole world are besieged by them, in accordance with the word of the revelation. Together the hosts of them in and out of the body would if they could dethrone God Himself. They reject His Christ. As from

* Where?—ED. OF "LIGHT."

the beginning, they deny or belie the word of God. They revel in sin, and justify themselves. All present so-called spiritual communications or manifestations whatsoever, which dishonour Christ and reject the Holy Scriptures, are unworthy of reception. They are not of God.

E. MICKLEWOOD.

Blood Sacrifices.

SIR,—I have been watching the letters on blood-offering, and I suppose to any thinking mind it must be evident that Mr. Maitland and Mr. Oxley stand unrefuted in their judgment, that the most ancient religions in their first and purest ages knew nothing of bloody sacrifices, or blood-stained priests, and totally condemned the shedding of blood in the Temple of God. I now beg to direct attention to certain words which seem to have been thoroughly misused, and hope I may be helped in trying to redeem them from the foul meaning which has been attached to them, not by any ancient religion, but by modern perversions of the same. What seems to me to confirm Mr. Maitland's statement is this, that we have positively no word (of ancient use) for "bloody sacrifice" or "priest" in any language that I know. To begin—*θύω* means to cense, to burn perfumes, and it has nothing to do with blood-offerings; to kill or slay is quite a modern and super-added meaning. *θυιασθηριον* is simply altar of incense. *ιερεὺς* means simply a holy person, a consecrated priest. *Sacrificium* means a holy act. *Oblatio* means an offering. *Altare*, a high place. *Sacerdos*, one who offers gifts. *θύς*, is incense. *Mactō* means to bless, to offer. In fact, there is no word (of primary use) for the idea of "bloody offerings," and these meanings (of blood, &c.) were simply secondary or tertiary and never the primitive use of the words. As Mr. Oxley has found no altars for blood, I go further and find *no words* (in their primary and ancient meanings). The only sacrifices enjoined by the ancient religions, were (1) those of the lower self to the higher self; of the animal passions to the pure intuitions of the Divine soul (this was the highest and most essential); (2) of praise and thanksgiving; (3) of incense, flowers, bread, wine, oil—but never of blood, till materialists came and dragged down to low, coarse, materialistic meanings the words meant to convey the most spiritual ideas, and offered up innocent animals instead of the animal passions and lusts in their own hearts. What Dr. Kitto or anyone else says of Egyptians offering blood, of course refers to the modern corruptions. I. O.

Elijah.

SIR,—I fully agree with you that "An Observer's" last letter on this subject calls for but a very short answer, if any, though even less for the reason assigned by you than for its incoherence and weakness. For its grotesque perversion of my letter constitutes it a complete parallel to the grotesque perversion of Scripture by which my letter was elicited, as these few examples will show.

(1) Instead of "condoning" the deed ascribed by him to Elijah, I maintained that no such deed as he alleged had been committed, and that, as it really was, it was in every way praiseworthy. By his use of the term "condone" it would appear as if "An Observer" was unaware of its meaning. We do not "condone" what we do not believe to have occurred. (2) Instead of saying "Elijah is simply a dramatic presentation," &c.,—which would be nonsense—I said that "the narrative in question" is such a presentation, without impugning the personality of the prophet. And (3) this being so, the allegation that I make Elijah a myth in the Old Testament, and an actual person in the New, becomes so wanton as to expose its maker to the suspicion of something worse than mere blundering, but for the proof afforded of his unlimited capacity in this direction in his concluding paragraph. For here he actually argues that the apparition of Elijah at the Transfiguration must have been in the form of John, because otherwise it could not have been recognised by the witnesses as Elijah!! Whereas one would have supposed that the same faculty which enabled them to recognise Moses would have served equally for the later prophet.

I will not inflict further shock on "An Observer's" sensibilities by indicating the esoteric and real sense of the story of the Transfiguration; but will conclude by informing him that so far from his views in relation to my fruitless endeavour to enlighten him being shared by your readers

generally, I have received from several of the foremost among them for earnestness and intelligence the warmest expressions of gratitude for the light I have been enabled to throw upon a perplexing and distressing portion of Scripture, one of them saying that "with St. Augustine I bless the writer's folly which called forth so admirable an exposition of the truth."

EDWARD MAITLAND.

The Key and the Bible.

SIR,—I have read the letter entitled "The Key and the Bible," and have tried the experiment, no result being obtained. Should any special verses in the Proverbs be read? what is meant by "edgeways"?

E. H. K.

[These things are purely psychical, and depend altogether on the people who make them. There is, as far as we know, no rule about the method of conducting them.—ED. "LIGHT."]

Spirit or Hallucination?

SIR,—May I ask if any of your readers know of a case in which an apparition of a deceased person has been proved to have moved a material body? If this could be shown it seems to me that the theory of these appearances being phantoms or hallucinations, as set forth by the Society for Psychical Research, would, to a great extent, not hold good. For instance, if an apparition of your deceased or dying friend appears to you in your sitting-room when you were not thinking of him, and shortly vanishes, how would you decide whether it was an hallucination or really the spirit of your friend?

A. W. GOORE.

[We have seen "an hallucination" swing a chair round its head. We have received from "an hallucination" accurate information not previously known to us. We have put our fingers into the mouth of "an hallucination" and been bitten thereby. We do not believe in "an hallucination."—ED. "LIGHT."]

Materialisations.

SIR,—With your permission I return to this subject. My contention is, that in the entire absence of evidence of intentional deception we have no right to apply the term "counterfeit presentment" to the phenomenon of materialisation. You, sir, on the contrary, defend the use of the adjective as "quite appropriate" and refer me to Shakespeare in confirmation. To Shakespeare you have appealed; to Shakespeare let us go.

I refrain from loading your columns with references, but should any reader so desire I will furnish particulars. Shakespeare uses the word "counterfeit" as a *noun*, in four different senses. 1st, as a likeness, or portrait, six times; 2nd, simulation, feigning, five times; 3rd, deceitful imitation, five times; 4th, embodied falseness, eight times. As an *adjective*, the word "counterfeit"—meaning simple presentment—appears once only (see "Hamlet" III., 4, 54): "The counterfeit presentment of two brothers." 2nd, As false, fictitious, five times. 3rd, Wilful dissembling, three times. As a *verb*, I find it occurs no less than twenty-six times, and generally in the sense of to feign, or to forge, as in "Much Ado," II., 3, 107, "May be, she doth but counterfeit."

Now, if out of fifty-nine instances in which the word or its compounds occur there should be found but *one* where simple imitation is alone implied, and in the remaining fifty-eight invariably some form of falseness, duplicity, deceit, dissembling, feigning, or simulation, I respectfully submit that it is in the latter sense only the term is usable, and that I have made out my case against its application to the phenomena of materialisation.

Croydon, January 3rd 1891. J. H. MITCHNER, F.R.A.S.

[That is true. We quoted from "Hamlet." We do not wish to contend, or to pick holes; but none the less, "What is a counterfeit presentment?" The words are appropriate, and disquisitions on Shakespeare's usage of them are interesting but irrelevant. The words fit the case, we think.—ED. "LIGHT."]

EVERY man is a missionary now and for ever, for good or for evil, whether he intends or designs it or not. He may be a blot, radiating his dark influence outward to the very circumference of society, or he may be a blessing, spreading benediction over the length and breadth of the world; but a blank he cannot be. We are either the sower that sows and corrupts, or the light that splendidly illuminates, or the salt that silently operates; but being dead or alive, every man speaks.

SOCIETY WORK.

WINCHESTER HALL, 33, HIGH-STREET, PECKHAM, S.E.—On Sunday last, in spite of the dense fog and intense cold, a very pleasant meeting was held. On Sunday next, at 11.15 a.m., Mr. J. Veitch; at 8 p.m., psychometry and clairvoyance. Monday, January 19th, 8.15 p.m., discussion. Strangers invited.—J. VEITCH, Hon. Sec.

KING'S CROSS SOCIETY, 182, CALEDONIAN-ROAD, N.—On Sunday next a Buddhist sermon will be delivered by the representative of the Propaganda, who is already well known amongst our societies; and it is expected that a Buddhist priest will be present with his colleague, probably in his robes. The Propaganda is active amongst Spiritualists generally.—S. T. RODGER, Hon. Sec., 107, Caledonian road.

36, MAIN-STREET, GLASGOW.—On Sunday morning a trance address was given by Mr. David Anderson on "Inspiration," maintaining that inspiration is as much amongst men to-day as at any time in the world's history. In the evening, at half-past six, Mr. Carstorphin favoured us with a choice selection of poetical readings which moved some of the audience to tears.—THOMAS WATT, Sec., 148, Paisley-road West.

CARDIFF.—On Sunday last, at the Psychological Hall, the President, Dr. Charles Williams, delivered an able address to a good audience upon "The Coming Religion," in which he drew, by comparisons, a graphic picture of the superiority of the spiritual philosophy and of its complete adaptability to the religious needs of mankind. Lyceum as usual at 3 p.m. Considering the severity of the weather the attendance keeps up remarkably well, and this may be taken as a sure sign of the interest of the scholars.—E. ADAMS.

MARYLEBONE ASSOCIATION, 24, HARCOURT-STREET, W.—On Sunday morning last several tests were given through Mr. Vango to a small audience. In the evening, in the absence of Mr. Towns through indisposition, it was resolved to form an open circle, when, after an address from Mr. W. Towns, jun., several tests were given. Next Sunday, at 11 a.m., Mr. Vango, healing and clairvoyance; at 3 p.m., Lyceum; at 7 p.m., Mr. W. C. Drake. Monday, social, at 8 p.m.; Thursday, at 7.45 p.m., Mrs. Wilkins or Mrs. Spring; Saturday, at 7.45 p.m., Mrs. Spring.—C. WHITE, Hon. Sec.

LONDON OCCULT SOCIETY, SEYMOUR CLUB, 4, BRYANSTON-PLACE, W.—Last Sunday evening Miss Rowan Vincent gave clairvoyant tests, many of which were recognised. We regret to say that the meetings must be discontinued for the present, as we have suddenly become aware that the rooms will no longer be available. We are sorry to say that this session we have received very little support. Many of our old subscribers seem to have deserted us. We do hope that some of them will continue their subscriptions so as to enable us to re-commence our meetings elsewhere.—A. F. TINDALL, A. Mus. T.C.L., President.

SOUTH LONDON SPIRITUALISTS' SOCIETY.—BUILDING FUND.—It is urgently requested that all members interested in the building fund of this Society be in attendance at Chepstow Hall on Sunday, the 25th inst., at 8.15 p.m. This is of the utmost importance, as, at the general meeting of the 11th inst., and which is adjourned to the 25th, it was attempted to absorb the committee instituted expressly to carry out the working of the plan into that of the General Committee. As there are strong reasons why this should not be, it is hoped that every effort will be made to attend and hear the chairman's report.—J. THOMAS FAVORGUE, Chairman and Treasurer, 30, Grosvenor Park, S.E.

SOUTH LONDON SPIRITUALISTS' SOCIETY, CHEPSTOW HALL, 1, HIGH-STREET, PECKHAM.—On Sunday last Mr. W. G. Coote occupied our rostrum. After the evening service the general members' meeting was held, and officers appointed for the ensuing six months, as follows:—Mr. J. Kemmish, treasurer; Mr. W. E. Long, hon. secretary; Mr. W. T. Rayment, assistant secretary; librarian, Mr. Killick; organist, Miss Ward; Lyceum conductor, Mr. Coleman, and a working committee of seven ladies and six gentlemen. We enter upon our fifth year of work on Sunday, January 25th, when our anniversary services will be held at 11.15 a.m. and 6.30 p.m. A large number of prominent Spiritualists, including Mr. and Mrs. Everitt, have promised to be present, and we hope to see good attendances of members and friends. There will be a members' meeting after the evening service to receive a report from the Building Fund Committee, and to decide what steps shall be taken regarding the same. On Sunday next Mr. W. E. Long, at 11.15 a.m. and Mr. J. Hopcroft, at 6.30 p.m. Healing on Fridays, at 7.30 p.m.—W. E. LONG, Hon. Sec.

A MAN who is not under the inspiration of the Holy Ghost has not the faculty whereby spiritual things are perceived. He is as a blind man in the midst of a summer landscape; he is as one who is deaf in the midst of melodies and harmonies loud as thunder, orderly as the utterance of the sea. They are nothing to him. He has not the faculty, he has not the life that sees these things, and lays hold upon them, and appropriates them, and reproduces them in positive and beneficent life.—DR. PARKER.

THE TRUTHSEEKER.

I have read of a strange old legend—
That once, in that far-off clime,
Where the records vast of a mystic past,
Join hands with this later time;

Where old Nile as the nursing river
Flows on as in days of yore,
Through its bed of sand in that Lotus land,
And its arid banks restore;

That once from the heights supernal,
There came to this shadowed earth,
With gaze too bright for mortal sight,
In fashion of human birth,

The great and the good OSIRIS,
Incarnate of Truth and Right,
To lighten the gloom through the silent tomb
And lead to the perfect light.

Forthwith there arose conspirers,
Friends of Typhon, and foes of the day;
Who, haters of truth, slew the fair youth,
And, dislimbed, bore his body away.

With venomous hatred they scatter
Each part of that beautiful frame,
Till the winds in their play bear the fragments away,
And nothing is left but the name.

But his sister and spouse, the good Isis,
Kept watch with a vigilant eye,
Nor pleasure nor pain would she know till, again,
That form was in harmony.

So o'er the wide country she searches,
In patience, in darkness, in fears;
Till each scattered limb she recovers for him,
And the image, once lost, reappears.

What to you and to me is good Isis,
Who thus wandered in paining love,
Through darkness and storm to recover the form
Which imaged the glory above?

The friends of the Truth are good Isis,
Who search as they wander abroad,
For the fragments that lie, afar or close by,
Of the truth that will lead them to God.

And Osiris, whose form was of beauty
Transcending what mortals may see,
Now torn and dislimbed, and by earth all begrimed,
Is the TRUTH that shall make its sons free.

But where shall the friends of good Isis,
Go forth on their onerous toil?
Who will guide to the field where the remnants concealed
Lie tangled mid weeds and mid soil?

Till the spirit within who discovers
The treasures of truth at our feet,
All white is the field—and ready to yield
A harvest to him that is meet.

For would we recover the image,
The symmetrical image of truth,
The fragments replace in due order and grace
No portion unfit or uncouth.

The plan of the beauteous outline,
Its details and lineaments fair,
Must first be impressed on the searcher's own breast,
And Love be the graver there.

Then, then will the worker toil singly,
To recover the form of his Lord;
And no spot of ground, where'er it be found,
But will yield him a bounteous reward.

Henceforward pursue we our labour,
Gather fragments of truth as we can;
Each part has its place in that statue of grace,
That image is the PERFECTED MAN.

S. KEYWORTH.

TO CORRESPONDENTS.

J. B. H.—Thank you much. We hope to use what you kindly send.

W. G. C.—We regret that neither time nor space avail to answer your many questions. Try. The advice is the result of trial. If possible we will write.

C. J. B.—Thank you. Jacob is strong meat, and some people find him indigestible, but he has always things to say that are worth attention. We thank you.

E. B. Y.—We fear that we cannot help you. It is always better to confess ignorance than to pretend to knowledge. As you say, you will soon know better than we do. What faith you have will be replaced by knowledge. The chart of the country does not exist here.